/27/

577 The observation with which Im Thurn introduces his discussion of the social life of the Guiana tribes, "The Indian in his natural state, before he feels the influence of white man is of decidedly admirable morality" /cited in English/, is also true in its full extent for the Karaya. This natural morality, completely independent of religious beliefs, makes the existence of a primitive community such as theirs possible. It expresses itself in the [576] scrupulous observation of the commandments of external propriety (1), which does not escape even the casual visitor, but,

[514]

1. Of culture-historical interest and typical of the feeling of propriety of these savages is the manner of their defecation. It occurs as far as possible from the village. A hole is made in the sand. The individual sits on it with outstretched legs, hiding the upper body behind a small mat. The excrement is always carefully buried.

above all, in the exemplary conduct of family life. The 593 solidarity of the family group, which even Martius, rashly 602 generalizing from his observations among demoralized tribes, denied that the Americans possessed at all, has quite truly given this people the moral support which has prevented its decline up to now, despite a century of contact with civilization and, hopefully, will hold it off for a long time to come.

The Karaya family seems, according to its form to be a "mother family." The following facts speak in favor of this:

1. The married man does not eat with his family, but with that of his married sister. Accordingly, he is considered a member of his sister's family.

2. Likewise in the division of the hunting spoils he receives his share, not in his own house, but in that of his sister.

● 768 3. The children of a widower are cared for by his parents- 589 in-law, while he himself re-enters the ranks of the bachelors. 606

/30 cont./

526 On beautiful moonlit nights the young people practice wrestling on the praias. The hold is the same as the one customary among us. It is principally a matter of bringing down the opponent by tripping him, at which even apparently weak individuals develop an astounding agility.

535 [114] Some of the dances have already been described by Castelnau. I myself had the opportunity in the third Šambioa village to attend a war dance. Eight feather-adorned men armed with spears, clubs, and bows took part under the leadership of a head-dancer, whom they surrounded in a semicircle. The dancers moved only a little from their places, at most a few steps forward and back. Rapid hopping on one leg and artistically correct, rhythmic swinging of the weapons provided the main action. Everything was carried out with the greatest precision. [177] This dance is said to have been borrowed from the Kayapo.

764 [768]

[524] Fig. 15. Top (1/4).

Obsequies and burial. At the death of a Karaya all the objects that he used daily, weapons, ornaments, etc., are burned amidst loud lamentations of the relatives; the rest is divided among those who bury him. The mourners wound themselves with cuts and shear their hair.

764 535

Next follows the dance of the dead around the corpse (1), which is colored

[763]

1. Not infrequently the ceremonies begin before death has actually occurred.

with urucú and, wrapped in mats, is hung up on a horizontal pole.

Under the direction of two leading singers, who are relieved from time to time, the row goes around in a circle, whereby the participants hold their fingers pushed over one another. The [533] song is a kind of dialogue. The chorus asks the deceased where he is and how he is; one of the leading singers answers for him.

/200 cont./

514 water about 5/4 meters deep with their knees slightly bent and there untie the long penis string and tie it on again.

342 [252] The houses are merely living and sleeping houses; cooking is done outside.

[622] The chiefs in part have better built, larger houses; thus, Plate 41 appears here/ /201/ the one belonging to Chief João III was three to four meters high, five to six meters wide, and equally long (Pl. 39).

[344] [203] There are no meeting houses; in order to bring about a decision or announce regulations, the chief goes to the individual houses.

Other special houses are:

343 844 1. Birth houses. These are erected for the woman when birth is imminent; their construction is said to be identical with that of the other houses.

346 2. The mask house in which the dance masks are kept. It always stands apart from the village and in its method of construction is a dry-season house with a round structure on the narrow side turned toward the village. The arches are usually slightly curved and strengthened on top by a ridge beam (Pl. 12, Ill. 3). The mask houses serve as bachelor houses; the young people are said to sleep here. I saw only four mask huts, but cannot confirm 513 these statements from my observations. In any case, the young people do not sleep in the houses, but rather, if there is no mask house, [609] by a fire which is away from the village. Strangers are given shelter by the chief; they sleep in his house, even though they are unmarried (see the reception which I, with my men, found among the Šavajé /pp. 129 ff. in the first part of the work, which is omitted in the translation/).

342 403 562 768 The house belongs to the woman. The man builds it before the marriage, with the assistance of the young people, who are paid for it by the woman with chains of beads. The construction takes one or two days. After death the house is said to be burned.

821 According to the accounts of the Indians, the houses are protected from bolts of lightning by a fish spine stuck on the roof on a pole about half a meter long. Probably only magic is involved here.

[Text continues on P. 84]

/326 cont./

586 longer wants the other. In any case the children remain with the father. The divorced wife keeps her property. Ehrenreich re-
[587] ports ("Beiträge," p. 27) that a man who rejects his wife may not marry again, but merely takes a housekeeper. According to my observations, the case from Village No. 5 reported above is quite typical. Contempt is by no means the lot of such a man, as Königswald reports (1).

[113] 1. Globus, Vol. 94, p. 237.

589 Widows and orphans. Widowed persons again don their leg
768 and arm bands. The widower lives like a bachelor; he may marry again, but generally does so only if he has children who need a mother. Otherwise he is afraid of the work incumbent on a husband. Widows continue to live in the house, which, of
589 course, is their property. They may marry again. They get their
736 maintenance from the chief, in case there are no grown sons who are able to care for them. Otherwise the chief appoints someone who is to plant and fish for her, and pays him for it. Orphans are reared and provided for by the brother of the mother.

836 Extramarital sex life. The girls do their utmost to preserve their purity; thus, they do not go into the forest alone, for fear of the young men. If a girl nevertheless has misfortune, she is not punished, at any rate not in the south horde. Even in
[114] this case she is married by another party. I was unable to learn anything about the severe punishment for premarital intercourse and adultery, as reported by Ehrenreich and Königswald. /327/
[548] Before marriage, the men enjoy complete freedom. In many
485 villages there are Tapirpaé and Šavajé women who serve as prostitutes and are also put at the disposal of strangers. The Karajá nevertheless also seem to become involved occasionally in adventures even with tribal members. Pedro flirted in many villages with young girls whom he called his primas (cousins); in Camp No. 23 proposals for nocturnal trysts were made to him by two women, but he refused them. I did not discover anything about the arrangement of viri viduarum, about which Ehrenreich reports from Magalhães ("Beiträge," p. 28).

/330 cont./

764 Large cemeteries are found near São José, S. Izabel do Morro (1).

1. Apparently this is the cemetery that Rufino visited on December 6, 1846; Rev. trim. X, p. 206.

In the smaller cemeteries the grave is dug and the corpse is hung in it horizontally on the pole. Then poles are placed over the opening and the whole is covered with earth. Concerning the equipment of these graves in more detail, none of which I saw, unfortunately, see in Ehrenreich ("Beiträge," p. 31). A dish
765 of food is placed on the grave for six days. When the body is decayed, the grave is dug up again (according to Pedro, after one month; according to Kuriší, after a year). The bones are cleaned and gathered together in a large funeral urn. This cleaning from the bones the bits of flesh still clinging to them is said to be done by means of a bone like the one customarily used for cauterizing wounds; one end of the bone is held in the fire and the flesh is then scraped off with this heated end. Special ceremonies no longer seem to take place in connection with this. The urns are placed under trees in the large cemeteries, where they gradually become filled with sand (see Pl. 13 /see p. 7/, Ill. 2). Their shape corresponds to that of the cooking pots, except /331/ that they are provided with a lid (Pl. 58, Ill. 11). The largest such urn that I saw had a diameter of 80 centimeters.
[766] Corpses of small children are said to be immediately deposited in such urns.

[768] [307] The hut of the deceased is abandoned and then burned. If the husband died, the hair of the wife and of the mother of the man is cut short, except for a wreath of hair running all around (nǎkŭlaŭ); the hair of the children, however, is not cut. Upon the death of the wife, the husband, mother, and children do not cut their hair. As a further sign of mourning, both sexes wear bast or cotton bands around their heads. One woman wore, in addition, a narrow bast-belt around her waist; one boy had tied bast strips on the calf bands. Otherwise all ornaments are taken off. Laments for the dead are shouted out by both sexes with a

593 The husband does not eat with his family, but instead
[264] with the family of his married sister, and is considered a member of his sister's family. Secondly, his share of the pro-
[768] ceeds of the day's hunting and fishing, does not go to his own hut, but to that of his sister; and, lastly, if his wife should die leaving dependent children, they are taken in charge by her parents and the widower again becomes one of the bachelors.

582 A Karayá woman is not permitted to marry an alien, unless
648 he will become adopted, or naturalized, into the tribe, and will consent to reside permanently at the wife's native village.
593 The Karayá wife appears to be considered the equal of her husband in many respects, for he never takes any important step in life without first consulting her. Even the village chief
[462] divides his honors with his wife. Furthermore, the wife as well as the husband, has an important part to perform, not only in the family, but in the social economy of the village; though her part is to do the heavy, laborious work, while her man does the light and fancy-work; his only heavy work being to hunt and fish.

595 The men usually have but one wife, though a few have
582 two. One reason for having two wives seems to be owing to the custom prevailing among nearly all South American tribes that the young men marry the older women, and the old men marry the young women. Therefore, when the first wife becomes old, her young husband takes to himself a youth-
163 ful wife. Perhaps this custom of the young men marrying the
[582] older women will account in part for the small number of
[862] children born to these primitive races; though another reason may be that children are allowed to nurse until they are six
171 or seven years of age. The custom of aged men marrying girls fourteen or fifteen years of age is common among the
847 civilized people of Brazil. Abortion among the Karayá is
586 practiced only when the husband demands it. Whenever a
587 couple cannot live together harmoniously, the husband is allowed to trade his wife for another woman. If he should drive her away, he will not be permitted to marry another
000 woman, though he may take a concubine. The adulterous

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

teams having lined up—there were four men to a side—they approached each other waltzing, zig-zag fashion, back and forth from one side of the ring to the other in a series of very rapid, stiff-legged, turkey-steps, the second man of each pair being close behind his partner and executing, lock-step, precisely the same movements in perfect unison with him; at the same time, the arms of all were extended in front, legs spread wide apart, bodies inclined forward and slightly squatting, and the entire anatomy of each rigid as if frozen stiff. As they worked gradually toward each other, they emitted fiendish challenges in the form of long-drawn-out yells. Finally, they came together and clinched, and the yelling ceased. The "first round" terminated quickly with four of the combatants sprawling upon the sand. For the second round, they jerked themselves out to one another in single pairs; while for the third round, a single individual, only, came out, first from one side then from the other, prancing like game cocks right up to the opponents' line. 526 628

Dr. Ehrenreich describes a war dance he saw at one of the Sambiða villages. Eight warriors, fully armed with spears, clubs, and bows and arrows, and decorated with feathers executed the dance, led by a sort of dancing master, before whom they were arranged in the form of a crescent. They moved but little from one spot—merely a few steps forward and backward—hopping rapidly and artistically on one leg and waving their weapons in perfect unison, guided by the measured beats of their leader. Every movement was executed with the nicest precision. It is said that the Karayá learned this dance from the Kaiapó tribe. 535 [177]

When a Karayá dies, all his tools, weapons and ornaments are burned, accompanied by a loud crying, wailing and lamentation by the surviving relatives and friends, among whom, because of having participated in the obsequies, will be distributed whatever articles belonging to the deceased that were not consigned to the flames. There is, therefore, some inducement to be a mourner. The death dance around the corpse is next in order. First, the body is ornamented by 764 [768]